THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
Ajit Prasada, M.A., LL.B., Advocate,
High Court, Lucknow.

C. S. Mallinath, Madras. 11 APR 1932

Vol. XXVII Nos. 11 & 12	Madras: November & December 1931.	Whole Nos. 317 & 318

Contents. Page

Jaina Conception of the Soul by *Amulya Chandra Sen, M.A., B.L.* ... 213

Jains and Jainism by *Ajit Prasada* ... 217

The Religion of the Jains by *C. S. Mallinath* ... 220

Cycle of Transmigration by *C. S. Mallinath* ... 229

Jain Ascetics: What Are They by *Jai Bhagwan Jain, B.A., L.L.B., Panipat* ... 231

Notes and News ... 246

Office :—

436, Mint Street, Madras.

Annual Subscription :—Inland Rs. 3; Foreign Rs. 4;
...nts Rs. 2; Single copy As. 5.

JL
Q3:112, N05:9.
N31.27.11812
177911

Now ready for Sale.

JAINISM.

BY

HERBERT WARREN.

Third Impression.

An excellent Book in English giving a brief account of Jaina philosophy, Metaphysics and Ethics, written in simple language free from technical terms.

Price As. 12.

Back Issues of the Jaina Gazette.

Copies of some of the back issues of the Jaina Gazette from 1918 onwards are available at 4 as. per copy. Those who are in need of them may get them by V.P.P. or by sending the amount in advance.

The Manager,

The Jaina Gazette Office,

436, Mint Street, MADRAS.

ॐ

21 APR 1932

THE JAINA GAZETTE

VOL. XXVII } Nos. 11 & 12 — MADRAS: NOVEMBER & DECEMBER 1931. — WHOLE { Nos. 317 & 318

JAINA CONCEPTION OF THE SOUL.

BY

AMULYA CHANDRA SEN, M.A., B.L.

IN the canonical literature of the Jainas and the Buddhists are found the mention of some philosophical schools which believed in the existence of the soul and formed certain conclusions about it which lie mid-way between the two extremes of the positivism of Vedanta and the Nirgranthas on one hand and the negativism of Buddha and the Nastika-vadins on the other hand.

The Tajjivataccharirav adins believed that the soul arises from the five gross elements and that these latter are the original cause of all things; the soul is a product of the elements, has no independent existence, and ceases to exist with the dissolution of the physical body. The Atmasastha-vadins held that the soul is a "sixth substance" added to the five elements and that these six substances are all eternal. The Ajivikas held that the soul loses its state of existence on death, it has no energy or volition of its own, and that all that happen are caused by Destiny. This in brief is what we learn of these schools from the *Sutrakrtanga Sutra* of the Jainas and the *Samannophala Sutta* in the *Digha Nikaya* of the Buddhists.

What the Jainas held about the soul will be discussed here as it is stated in various places in the *Tattvarthadhigama Sutra* of Umasvamin (Umasvati, according to the Svetamba-

ras), a work held in high esteem by Svetambaras and Digambaras alike and of considerable antiquity. Umasvamin is a faithful codifier and introduces no matter that has not canonical authority.

The soul is known to the Jainas as the *Jiva*, which is defined as that which possesses consciousness, *upayogo laksanam* (ii. 8). It contains the three attributes of *jivatva* livingness, *bhavyatva* capacity of being liberated, and *abhavyatva* incapacity (in a particular birth) of being liberated (ii. 7). Pujyapada, author of the *Sarvarthasiddhi*, a standard commentary on T. S., explains that *jivatvam caitanyam ityarthah* The jiva has extension (v. 3), it has permanency, fixedness, and is devoid of touch, taste, smell, and colour (v. 4). It can occupy innumerable *pradesas* or units of space (v. 15), and just as a lamp lights a small room or a big room so the jiva may reside in the tiniest as well as the biggest body (v. 16). The universe contains an infinite number of jivas which depend on and support each other (v. 21).

Jivas may be liberated or bound in the *samsara* (ii. 10). Under the influence of the *kasayas* or passions a jiva draws unto itself *pudgala* particles by virtue of its *yoga* or activity of body, mind, and speech, which result in its bondage (viii. 2; vi. 1). Jivas in worldly bondage may be rational or unrational (ii. 11), or according to another mode of classification, capable or incapable of motion (ii. 12). Immobile jivas have only one sense whereas mobile souls have two to five senses with the reason. By the stoppage of further inflow of karma *pudgalas* and by the shedding of *pudgalas* already acquired arises the liberation of the jiva from the bondage of the world. The jiva's "soulness" (*jivasya svatattva*) arises through the subsidence and destruction of karma-effects or their exhaustion (ii. 1).

In chapter X of his work Umasvamin deals with the nature of *moksa* or the liberated state of the Jiva. In this state the jiva is endowed with perfect *kevala* knowledge due to the destruction of *mohaniya* (deluding), *jnanavarana* (knowledge-hiding), *darsanavarana* (belief-hiding), and *antaraya* (obs-

17791
Madras-600 005

tructive) karma (x. 1), or in other words, the liberated jiva is free from delusion, possesses perfect knowledge and belief, and suffers no obstruction. For it, the causes of bondage do not exist, it has shed all *karma pudgalas*, and has obtained freedom from all karma (x. 2). It is now nothing but perfectly right knowledge and belief (x. 4). Having attained this stage the *jiva* now ascends upward and upward in a straight vertical direction (x. 5 ; ii 27).

There are four reasons for this upward motion of the jiva which are illustrated by four similes in the Digambara edition of Umasvamin's work. The four reasons and the similes are that the jiva progresses upwards (i) *purvaprayogat*, on account of its previous efforts for gaining liberation, *aviddhakulalcakravat*—just as the potter's wheel goes on revolving even after the potter has ceased to turn it round and round (ii) *asangatvat*, on account of the absence of the agency that kept it down, *vyapagatalepalabuvat*—just as an empty gourd-shell floats up in water when its mud-coating has been removed (iii) *bandhacchedat*, on account of its bonds having been broken, *erandavijavat*—just as the castor seeds fly off when the bean is broken, and (iv) *tathagatiparinamat*, on account of it being the very nature of the jiva to go upward, *agnisikhavat*—like the flame of fire (x. 6, 7).

The theory of the *Lesyas* of the Jainas has an important bearing on the question of the jiva. The *lesyas* are different conditions produced in the jiva under the influence of different kinds of karma and they impart characteristics to the jiva which change its original state of purity. In its pure state the jiva is like white crystal and just as a coloured object held beside a crystal imparts its hue to the crystal so the *lesyas* affect by their operation the condition of the jiva causing changes in it. The comparison with white *i.e.*, colourless and transparent crystal is suggestive in defining the jiva. The form of meditation which the Jainas regard as the highest and in which the meditator is nearest in approach to the state of liberation while yet in this world is also called *sukla* or the white *dhyana*.

Let us compare the Jaina doctrine of the jiva with theories of the soul held by other teachers contemporary with Mahavira. We shall leave out Ajita Kesakambala and Buddha who denied the existence of the soul and also Sanjaya Belatthiputta who was an agnostic. Against Gosala Makkhaliputta, the leader of the Ajivika sect, Mahavira held that the jiva has power, energy, strength, vigour and effort, and that not destiny but the jiva itself is the cause of its suffering as well as liberation. Against Purana Kassapa whose views in this respect is shared by the Samkhya, Mahavira held that the jiva is not passive but active, not a mere onlooker but the real agent, and that it is not unaffected but seriously affected by its karma. Against Pakudha Kaccayana's dismissal of questions of right and wrong as a corollary of his holding that the soul and the other elements are eternal, Mahavira held that the jiva's coming into contact with matter resulted in its bondage.

The Vedantic doctrine of an all-comprehensive universal Soul was unacceptable to the Jainas as it would militate against individual responsibility, for if all souls were but One how are we to know that a person will enjoy the fruits of his own action and not that of some one else? The Jainas do not specifically mention *ananda* or bliss as an attribute of the jiva*, as does the Vedanta in regard to the *atman.* The creative Overlordship of Brahman of the Vedanta does not arise in connection with the dualistic system of the Jainas in which the soul and matter are both eternal and uncreated. The most marked difference between the Vedantic and the Jaina ideas of the soul is that the latter associate ideas of dimension and extension over definite units of space with the jiva. It deserves enquiry how far the pluralistic conception of the Jainas of innumerable jivas occupying definite *pradesas* and having as it were, a size, had to do with Buddha's denial of individual souls existing in beings.

It would appear from what has been said above that

* The Jain Sastras say that the Liberated Jiva enjoys infinite bliss, *anantasulka.* Ed. J. G.

inspite of a slight tinge of materialistic concreteness, the jiva-idea of the Jainas holds a very high place, second only to the *atman* of the Upanishads, in the speculation on the nature of the soul in the various philosophies of ancient India. Mrs. Rhys Davids, the great Buddhist scholar, has recently expressed the opinion that the ideas of the Upanisads are post-Buddhistic in point of time; if that were so, I would make this claim that for their grand conception of the *atman*, the Upanisads might have been indebted partially to the idea of the jiva of the Jainas.

JAINS AND JAINISM.

BY

AJIT PRASADA.

JAINISM is eternal. It has no founder, and it shall never cease to be. Expounders it has had, and shall have, but founders none and never. It is the truth of things as they are. It is Truth, the whole truth, and nothing but the truth. There is no mixture of untruth in it. Wherever there is anything which has been engrafted on to Jainism by the press of circumstances, under stress of expediency by pressure of time and place, it is foreign to the True Reality of Things, and may as such be rejected as an interpolation, a foreign growth, extraneous matter which conceals and tarnishes, the Real Aspect. Jainism is the religion of the Soul, the religion of the Knowing, Thinking, Conscious, Intelligent Principle, the Atma, the true knowledge of which raises the Atma into the Parmatma, raises man to Super-man, to God, the Omniscient, the Possessor and Enjoyer of Infinite Bliss and Infinite Power. It is the religion for all Life, for all that lives, human, sub-human, or super-human, for all times, for all climes, for all ages, and for all stages. It has ever been, and it ever shall be.

But what about the Jains, the custodians of Jainism. The Jains have not been keeping up to the principles, which

they profess. Ahimsa, the basic doctrine, the foundation, the key-stone, the banner of Jainism is respected by the Jains, only in name. They deceive themselves and they deceive others, when they parade the doctrine "Ahimsa is the highest religion." The custodians of Jainism have not been taking due and proper care of what came to be placed in their custody. They have not been true to their trust.

Jain scriptures have for several hundred years been entombed in underground cellars, where the light of day cannot penetrate. Palmyra leaves bearing in needle-pricked Canarese characters the sacred words of great Acharyas, containing an exposition of the letterless Voice of the Omniscient Lords of Wisdom, have been allowed to crumble into dust or have been used up as food by book-worms. And those which have not yet become extinct are still concealed with jealous care, by those who have got them under control, and the devoted votaries of Jain Discourses are satisfied with offering humble homage to the unknown enveloped and tied round with folds of covering cloth. The Protectors of the Sacred Scriptures have assumed the role of heartless tyrannical gaolers, and the sanctity of the scriptures is exploited for the base purpose of obtaining filthy lucre, and filching the credulous believers. And again the scriptures which have not been fettered in prison to rot away in utter neglect, are worshipped in word but insulted by deed. They are not published, or made available or accessible to the searcher for truth. A critical study of what is accessible is tabooed, and wrong and misleading glosses, interpolations, and works fabricated with base sinful motives are promulgated as the light of truth. Treachery and Treason to Faith and Reason could not go further and deeper.

The external index of religiosity consists wholly and solely in the construction of new temples or the consecration of fresh images, in taking out images in processions or in the ornamentation of temples, with foreign materials through non-Jain agencies. Religious congregations have been reduced to society meetings and merry *Melas.*

The distinguishing character of a religious person has come to be not the observance of the Five Vows, in the lesser or the Higher Degree, but trivial traits such as not eating grain food after sunset, using dried, and fresh vegetables for 4, 6, or 10 days in the month, rendering lip homage to the images, and a pseudo study of the scriptures.

The consequent decline and fall of the Jains as a community is the inevitable result. And it is a matter for extreme regret that attempts at hastening and intensifying such decline and fall are being vigorously pursued with vulture-like avidity to feast on the dead carcase.

The charity of the Jains in the name of religion is very laudable indeed. But deplorable as it is, it is misdirected, perverted, made to flow in wrong channels. The result is the drying up of fertile fields, and the growth of bogs and marshes.

It is high time to take stock, to stop waste, to economise and utilise our resources to the best possible advantage.

We have more images, and more temples than we require. All Bimba Pratishthas and Vedi Pratishthas should be put a stop to say for 50 years. In places where there is no temple, at all, one may be consecrated, but it should not be a costly affair, and consecrated images taken from other temples may be placed there. Old consecrated images lying in heaps or buried under-ground should be recovered and installed for worship. Rathotsava is an unnecessary luxury and may well be given up as such. The extravagance incurred in connection with the Muni Sangha is simply sinful, and against the letter and spirit of the Scriptures.

The crying need of the hour is Education—a broad and liberal education, and all the charities of all the Jains in India must be diverted towards the establishing and improving of Jain Hostels, until we have a first class Jain Hostel at every place where there are Schools and Colleges, and Jain Colleges affiliated to all the Universities in India, and thereafter a Jain University. When we have accomplished

this, then, and not till then, can we think of other directions for our charities.

To this end we should strive, one and all; and the result of our efforts will be the Glory of Jainism.

THE RELIGION OF THE JAINS.*

BY

C. S. MALLINATH.

THE term Jainism means the ism or Religion propounded by the Jinas. Who is a Jina? A Jina is one who has conquered the enemies of soul and who has realised the Divinity in him.

Time, according to Jainism, consists of innumerable kalpas or cycles. Each kalpa has two eras—the "Avasarpini" and the "Utsarpini" cycles. In the "Avasarpini" cycle, the stature of man, his age, his prosperity etc., go on decreasing whereas in the "Utsarpini" cycle these go on increasing. In every such cycle of time, 24 Jinas or Tirthankaras, appear and preach the way of salvation and re-establish the Dharma. Since innumerable cycles of time have passed, there must have appeared innumerable Jainas who have taught the Truth to the World one after another at long intervals. So it is beyond one's comprehension to say when Jainism was first taught. During the era in which we live, there have appeared 24 Jainas of whom the first was Lord Rishabha who is believed by the Hindus to have been an avatar of Vishnu; the last and the 24th Jaina was Lord Mahavira who was an elder contemporary of Buddha and who lived from 599 B.C. to 527 B.C. Lord Mahavira and his predecessor Lord Parsvanatha who lived in the 8th century B.C, are now accepted by the historians to have been historical persons. The theory that Jainism was the rebellious daughter of Brahmanism or that it was an off-shoot of

* A lecture delivered at the 30th Session of the All-India Sadhu Maha Sangha held on the 11th August 1931.

Buddhism has long since been exploded. On the other hand modern research and comparative study are gradually changing the opinions of the scholars. I shall give you only one example.

Major J. G R. Forlong, an astute and recondite scholar says, (see "Short Studies in the Science of Comparative Religion" pages 243-244) as follows:—

"All Upper, Western, North Central India was then—say 1500 to 800 B C, and indeed, from unknown times—ruled by Turanians, conveniently called Dravids and given to tree, serpent and phalik worship........but there also then existed throughout Upper India, an ancient and highly organised religion, philosophical, ethical and severely ascetical, *viz.* Jainism out of which clearly developed the early ascetical features of Brahmanism and Buddhism."

In the oldest of the Indian books, the Rig Veda, there are unmistakable references to Lord Rishaba, the first Tirthankara.

"Aditya tvagasi aditya sad asid astabradatyam vrashabo tariksham jamimite varimanam-pritivya asit visva buvanani samradi-vasvetani varunasya vratani-30-3—".

"Thou art the essence of the whole world. Thou art the ornament of the earth. Thine knowledge is infinite like space. O'Lord Rishaba, pray, preach to the world the way of Salvation".

"Marutvam tam vrishabam vavradhanamakavari divyasasanamindra visvasahamavase nuta nayograsa dhodhamiha tahvayemah"—39-7—.

"O'Yajaman! In this sacrifice invoke Lord Rishabha who is the Lord of the Devas. Bestower of happiness, Destroyer of misery and Giver of infinite wisdom."

Jainism is now believed to be a very old religion having a very hoary antiquity.

UNIVERSE NEVER CREATED.

Jainism teaches that the Universe was never created. It is existing from eternity and is constituted of six substances or dravyas-soul, matter, space, time and the medium of motion

and the medium of rest. All these six substances have different distinguishing characteristics. Soul or Jiva alone has consciousness or chetana. Matter alone has the qualities of touch, taste, colour and smell. Space alone is capable of giving room to the other substances. Time is the cause of changes in things. The medium of motion helps things to move and the principle of rest helps things to rest. Matter is constituted by ultimate atoms or Paramanus which have intrinsic attraction to similar atoms. By the combination of atoms molecular aggregates are formed. These molecular aggregates are called "skandas." These skandas are again of infinite variety. We may have molecules formed of two atoms or three and so on upto infinite number of atoms. Thus every object is a skanda and even the whole physical universe is sometimes spoken of as Mahaskanda or the Great Aggregate. The changes in physical objects are due to atomic disintegration or aggregation.

What is the necessity for the principles of Motion and Rest. If there were no principle of Motion there would be absolute rest and universal cosmic paralysis and in the absence of the principles of Rest the atoms would get dissipated throughout the infinite space, and there would be no world, no cosmos but chaos.

The Souls or Jivas.

Now about the Souls or Jivas :—They are also uncreated and are infinite in number. Each soul is distinct and separate from every other soul. Every soul is potentially divine but on account of his association with karmas, the Divinity in him and the other infinite qualities are not manifest. He experiences pleasure or pain as the result of his good or bad deeds. Due to the karmas every soul goes on taking births as a celestial, human and sub-human or hellish being. When a soul becomes completely freed from all karmas it realises its own self and attains salvation or Godhood.

Jainism does not believe in an anthropomorphic God who creates, rules and destroys the world. God according to

Jainism is any pure soul that has infinite knowledge, infinite perception, infinite power and infinite bliss. He is not affected by karmas and he is not to be born in the world.

Jainism does not also believe in any saviour. You cannot be saved by having faith in any person or God or by singing the praises of any God. You have to work out your own salvation. You are the architect of your own life. What you are now is the result of what you were in the past, and your future will be determined by how you live now.

THE WAY TO SALVATION.

The way to salvation consists of Right Faith, Right Knowledge and Right Conduct. Right Faith is Belief in the nature of things ascertained as they are; Right Knowledge is knowledge of their true nature and Right conduct is walking strictly in accordance with the rules laid down by the Tirthankaras who have shown the way to salvation. These three, Right Faith, Right Knowledge and Right Conduct, are compared to the three parts of a ladder. Right Faith and Right Knowledge are likened to the two side poles and the rules of conduct and the several stages through which a spiritual aspirant has to pass through are compared to the several rungs of the ladder. If any one of these is defective the ladder becomes useless. So also if faith, knowledge or conduct is defective and faulty, the desired goal cannot be reached. Belief without knowledge would be blind and knowledge without conduct would be impotent and useless and conduct without both would be aimless.

JAINISM AND INDIAN THOUGHT.

Let us now see the place of Jainism among the systems of Indian Thought? Sankhya Darsana starts with the assumption of two kinds of reality "Chetana" and "Achetana," "Purusha" and "Prakriti." Prakriti or Pradhana is the primeval substance from which the whole cosmos is evolved. It is not only the stuff that constitutes the stars and planets of the heavens but also the bodies of the living

beings. Nay! The Sankhya system curiously attempts to derive Buddhi and Ahamkara and such like psychological principles from the same non-thinking Prakriti. The thoughts and emotions which agitate our minds, the ideals and aspirations which spring in our hearts, the conduct of living beings in general are all the outcome of this Achetana, Prakriti with its three Gunas.—Sattva, Rajas and Tamas. Thus attributing all changes in the living and the non-living to "Pradhana" the Sankhya thinker described "Purusha" as the eternal spectator of this Cosmic Drama. Each individual human being is thus a duality. The inner Purusha is living in the tabernacle of his body which is a modification of Prakriti. Samsara or the cycle of births and deaths with its misery and evil is but the result of the mighty causation and liberation from Samsara consists mainly in the differentiating knowledge of Viveka Jnana. This Viveka Jnana means the realisation of the "Purusha" as distinct from Prakriti and its gunas that lead to Samsara and evil. This Kapila Darsana being a rationalistic system of thought repudiates the popular conception of the creator and the theory of creation. Hence it is technically known as Nir-Iswara Sankhya, as distinguished from Yoga which is called Sa-Iswara Sankhya. This latter accepts the metaphysical foundation of the former but supplements it with the conception of Iswara to satisfy the popular religious demands. It mainly consists in presenting certain methods of Yoga or Self-Realisation leading to Samadhi.

Nyaya and Vaiseshika are mainly logical systems. This logical aspect we are not concerned with here. The philosophy and religion therein are relevant to our purpose. They recognise many of the Sankhya doctrines. They accept the reality of the material world and individual souls. But they explain these as due to the creation by an Iswara. In many respects these systems may be said to be the foundation of popular religions.

The other two schools are much more important for us. The Mimamsa of Jaimini is a struggle to revive the dignity

and importance of the Vedic sacrifices. Probably it represents a strenuous struggle to retain the Brahminical rituals. This system is also at one with Sankhya in denying the existence of an Iswara or a Creator. The ultimate existence is "Sabda" which is eternal. The Vedas are the Sabda They are not due to any person divine or human. This "Veda Apaureshia" is the ultimate standard of conduct. What is enjoined therein is to perform certain sacrificial rites or "Yagas." These rites are binding on human beings. The Swarga or heavenly bliss is obtained by the help of the occult potency or "Apurva" which is the result of sacrifice. Philosophically it is realistic and pluralistic and religiously it is a base of ritualistic system.

VEDANTA.

The most popular of the Darsanas is Vedanta. It is mainly of two kinds "Advaita" and "Visishtadvaita." The former is associated with Sankara and the latter with Ramanuja. According to Sankara's Advaitism the whole world including things and persons is a manifestation of the absolute Brahman. Brahman is the only and the ultimate reality and everything else is but a shadow of this Starting with the Sankhya dualism of Purusha and Prakriti, the two fundamental principles of reality according to that system, Sankara proceeds by integrating all the "Purushas" into one Brahman and by converting the Prakriti into Maya, a kind of real-unreal something of which the world is constituted. At the touch of the magic-wand of his philosophy the concrete world of things and persons is transformed into a shadow-show, behind which lies hidden the only and ultimate reality the quality-less and absolute Brahman. Starting with the ostensible object of explaining the concrete world of things and persons Advaitism in the hands of Sankara ends in an empty abstraction which offers neither philosophical satisfaction nor religious consolation.

Ramanuja's school tries to avoid the extremes of Advaitism on the one hand and the popular puranic religion

on the other hand. It stands for the reality of the concrete world of things and persons. Things are not empty shadows and personality is not self-delusion. Recognising the reality of the concrete world it tries in a fairly satisfactory way to explain the same by associating it with the Brahman. The term Brahman implies in this system two aspects—the soul and the body of the Highest. The former is the transcendental "Chetena-Swarupa" of which the concrete world of persons and things is the body. The whole world is thus contemplated to be a "Purusha" or "Purushottama."

SAMSARA AND MOKSHA MARGA.

Now let us see in what respect Jaina Darsana resembles the above systems. It is at one with them in believing that the world of Samsara is the result of Karma or evil and that the Summum Bonum of existence consists in obtaining Nirvana or liberation from Karma. It differs from the other systems in its Moksha Marga or the Path of Salvation. It vehemently repudiates the principle of Vedic sacrifice which is elevated to a philosophical principle by the Mimansakas. Its uncompromising antagonism to animal sacrifice even in the name of religion permeates all its departments of metaphysics and ethics. It is the religion of Ahimsa 'par excellence.' In this respect we must note an important distinction between Jainism and Buddhism, which latter is also known as the Religion of Ahimsa. Strangely the principal of Ahimsa in the hands of the Buddhists has degenerated into grotesque religious camouflage. Protesting against the shedding of blood in the name of God and Religion the Buddhist would not utter even a murmur of disapproval when animals are slaughtered for his own purpose. Metaphysically Jainism is distinct from Buddhism in as much as it maintains the reality of the world and human personality.

A REALISTIC PHILOSOPHY.

Except Buddhism and Advaitism all the other systems are realistic in as much as they accept the reality of the external word and human personality. Jainism also is realis-

tic in its philosophy for it repudiates the Buddhistic and Advaitic suggestion that the world is a shadow and human personality an empty dream. It resembles the Sankhya system in maintaining the distinction between Purusha and Prakriti, "Chetana" and "Achetana" things. But it differs from the same in maintaining that the Purusha is not an impotent spectator tied down to Prakriti but a powerful and an active agent to make or mar his own spiritual destiny. It resembles the Nyaya and the Vaiseshika systems in believing the atomic constitution of the physical world but it rejects their crude suggestion that the world is created by the fiat of a will. It resembles Mimamsa in its emphasis on conduct as an important means of salvation. But conduct here does not mean performing Yagas but a sacrifice of a more sublime and personal nature, the sacrifice of destroying one's own Karmie dross by the fire of Tapas. It resembles the Vedanta in maintaining that the whole living world has the divine spiritual principle 'Atma' but it rejects the suggestion that the individual 'Atma' is an illusory existence Again it resembles Vedantism in maintaining the idea of Godhood as absolute freedom from Karmie "Upathi" but does not accept that the Paramatma in that state is without qualities. On the other hand the Paramatma has an infinite number of qualities.

Jaina contribution to the Indian culture and civilization has been very vast and varied. They have shone prominently in all walks of life, contributed to all the branches of science and enriched the different literatures in India. In some cases they have been without rivals. They have anticipated the modern scientific discoveries by their conception of the physical principles of Motion and Rest, of Pure Space and Time, their theory of Sound, and their teaching that plants have the sense of feeling.

Their greatest contribution to the world is their doctrine of Ahimsa. Do not injure any living being because every life is potentially divine. As far as possible try to help others to

get on in the world and progress spiritually. Every action of a Jaina must be governed by Ahimsa.

Some people ask, 'Is it possible to practise Jainism with its Ahimsa carried to the extreme limit.' We have only to ask them to look at Mahatma Gandhi. Every word of his, every incident of his life is permeated with Ahimsa. In many respects he is a better Jaina than many of the Jainas to-day. His vow of poverty, his weekly fast and silence, his taking poor meals, his abstaining from taking food at night, his refusal to use foreign goods, his wearing of the loin cloth and his love for all are but paraphrase in action of the rules of conduct laid down for the practice of Jains.

If a man understands Jainism well, he will find it very easy to practise its rules.

The following passages shows the influence of Jainism in South India and then I shall close. The late Mr. Nallaswami Pillai says in his translation of Sivajana Siddhiyar page 75, 76:—

"So far as South India is concerned, it played a greater part and for a longer time than Buddhism, and its effect on the South Indian people and their literature has been much more beneficial and lasting. Jains are still found all over South India, and they hold quite a respectable place in society, whereas not a Buddhist can be found anywhere even as a sample. Long after Jainism received its death-blow in the hands of the great Saint Sambandar its professors were allowed to remain unmolested by the people, nay, their kings and nobles encouraged them openly by grants of land and endowments for their temples etc. There were many things in them which commended them to the other classes. They were very strict moralists and they led exemplary lives. At one time, all the learning of the land, in the departments of literature and grammar and ethics and the learned sciences, was in their hands, and it could not be in better safekeeping. Some of the best classics in Tamil, most of the Ethical treatises, and that excellent grammar Nannul and lexicons were

composed by Jains. Added to this, in their words, they never went out of their way to be unnecessarily offensive to the other classes of people and in their life they conformed to the life of their neighbours as much as possible.

CYCLE OF TRANSMIGRATION.

BY

C. S. MALLINATH.

HUMAN beings after death may be born as celestial, human, sub-human or hellish beings. Five-sensed animals having mind may also be born in any of the four existences. Celestial beings after their duration of life in the heavens and the hellish beings may be born as human or sub-human beings.

One-sensed, two-sensed, three-sensed and four-sensed beings, hellish beings, and celestial beings will not be born as human or sub human beings in bhoga-bhumi, celestial beings of the Anata, Pranata, Arana and Achuta kalpas and of the Ahamindra Loka will not be born as sub-human beings. That is, they will always be born as human beings only. Celestial beings coming from the Sanatkumara, Mahendra, Brahma, Brahmottara, Lantava, Kapishta, Sukra, Maha-sukra, Satara and Sahasrara Kalpas will be born as sub-human beings having mind.

Celestial beings from Soudharma and Isana Kalpas and from the Bhavana, Vyantara and Jyotishka regions will be born as water-bodied, vegetable-bodied, and earth-bodied beings. The water-bodied, vegetable-bodied and earth-bodied beings may be born as sub-human or human beings. Sub-human beings and human beings steeped in ignorance may be born as fire-bodied or air-bodied beings. The fire-bodied and the air-bodied beings, after their death, will be born as sub-humam beings only.

Those who do not perform the Nirgrantha tapas cannot be born as celestial beings in the nine Graiveyakas, in the

nine Anudishas and the five Anuttaras. The Ajivikas, with the help of severe asceticism, can go upto the Sahasrara Kalpa. The Paribrajakas can go as far as the Brahma Kalpa. The other ascetics following the wrong path can be born only in the Bhavana, Vyantara and Jyotishka regions.

Sub-human beings having Right Faith (Samyak-darsana) and observing the five Anu-vratas, may be born in any of the celestial regions from the Bhavana upto the Sahasrara Kalpa; whereas human beings by observing the vows may be born in any of the celestial regions from the Bhavana upto the Achuta Kalpa.

The sub-human beings and the human beings in the bhoga-bhumi, if they have Samyak-darsana, may be born in the Soudharma and Isana Kalpas. The wrong-believers may be born only in Bhavana, Vyantara and Jyotishka regions. Great saints having pure right belief will be born in the nine Anudishas and the five Anuttaras.

The great fish in Svamburamana Samudra and men, may go, on account of their sins, as far as the seventh hell; women as far as the sixth; four legged beings as far as the fifth; reptiles as far as the fourth; birds as far as the third; beings like tortoise as far as the second and (*asanji panchendriyas*) five sensed beings having mind to the first hell

The beings that come out from the first four hells, if they are born as human beings, may perform *tapas* and attain *moksha*. The beings that come out from the fifth hell may be born as human beings and perform *tapas*; but they cannot attain *mokshn.* Those that come out from the sixth hell may be born as human or sub-human beings and observe vratas but they will not perform *tapas.* Those that come out from the seventh hell are born only as sub-human beings.

(Translation of verses 72 to 78 in the I Canto of Merumandarapuranam a celebrated Jaina work in Tamil).

JAIN ASCETICS: WHAT ARE THEY?

BY

Jai Bhagwan Jain, B.A., L.L.B., Panipat.

THOUGH now and then religious fanatics have indulged in raising hue and cry against the free movements of Jain ascetics, yet the Jains ever taking them to be mere barkings after princely elephants never attached any serious importance to them. It is the announcement of the policy to be followed in relation to Jain Sadhus in the future Swarajya Government made by Sardar Patel as a president of the congress—the chief political organisation of India—and the subsequent confirmation thereof by Mahatma Gandhi, at a time when the Round Table Conference is in full swing to determine the future destinies of India and when the fundamental rights and liberties of her citizens are going to be defined, which has given a rude warning to the Jains to rise to their full height to ward against the unwarranted encroachment on their religion.

Wonderstruck, as they are at the inconsistency of the above announcement with the long established policy of non-interference with religion, and the recent declaration of the Congress in its Karachi Session, "that every sect in India will enjoy full liberty to maintain its culture and observe its religious practices," it is no less surprising to them that Mahatma Gandhi, who is a champion of the low and the weak, an ideal of sincerity and selfless service, an apostle of truth and ahimsa, who is primarily an usher of the divine kingdom and incidentally a politician, who is a firm believer and an expert in the manipulation of spiritual forces for the attainment of the worldly good as well as the heavenly one, should have been persuaded to tackle the question of the Jain ascetics so lightly and superficially from mundane considerations.

Though it cannot be entertained for a moment that Mahatma Gandhi, who is in the true sense of the word, a leader of humanity, a man of firm convictions, who for his

impartiality of views and honesty of purpose is the accredited representative of the whole nation, may have been influenced by the views of other sects simply because they are in a majority; yet taking my stand on the dictum so often repeated by Mahatmaji himself that "man however elevated is apt to err" I make bold to say that much of the misunderstanding is due to the faulty knowledge of the history and philosophy of Jain religion and it is incumbent on its followers to present its point of view to the best of their lights.

To start with the rudiments, according to the Jain philosophy, cosmos is a web composed of six realities, *viz.*, Space, Time, Ether, the medium of motion, the medium of Rest, matter and soul—all eternal, all self-existant ever acting and reacting under the influence of forces inherent in themselves without beginning and without end. It neither subscribes to the theory of creation, nor it shares with the dogma of *mahapralaya*. To it cosmos is a systematised order of things, ever changing, ever becoming, an infinity of infinities.

Soul, one of the realities, is infinite in number so densely inhabiting the space that there is not a single speck therein which does not vibrate under the feats and struggle of this eternal sojourner. Each soul having and persisting in its own individual personality is immortal and directed by its own good or bad impressions pursues its course of metampsychosis umhampered by space and time.

Though seemingly soul is the chief actor and the only spectator of the great mystic drama of life consisting in so many births and deaths, urgings and longings, starts and pauses, hopes and disappointments, achievements and defeats —which but for it was an impossibility—yet in essence it is altogether different from the drama, it is really beatitude, quiescence, omniscience, omnipotence and omnipresence. It is in brief Sachchidananda. It is neither virtuous nor a miscreant, neither old nor young, neither male nor female, neither friend nor foe. It has neither the qualities of matter, nor those of senses. It is free from all likes and dislikes, love and hatred, wrath and fear, which are but reflex

psychic activities. It is as pure as light and as free as thought.

The whole drama of life is due to the dualism of soul and matter so amalgamated together through the karmic process of nescience or of maya that like a chemical compound both the constituent ingridients seem to have lost their personal identities. Though in embodied form soul and matter are so intimately inter-related and inter-reflected that they elude all the empirical attempts of biologists at their analysis, yet there are outstanding traces which intutively tell us of their fundamental differences. Soul is soul and matter is matter and the two are never interchangeable.

Whatever passes in the mind even the faintest shades of feeling, consciously or unconsciously and whatever life contributes through thought, speech or other muscular activity is recorded in form of so many impressions in the substratum of the soul by the karmic matter—a special kind of subtle and energetic matter as real as any other form thereof can be in just the same way as a veridical objective image is stamped by light on the sensitive plate of the photographic camera. These material impressions, in course of time being so modified, altered or neutralised by the previous as well as the subsequent impressions, as is determined by their respective strength and quality, like seedlings sprout out, fructify and leave a progeny to influence the future course of conduct. The resultant totalties of these impressions is given the name "Personality". Urged by these impressions the dualistic person so draws in the karmic matter from all sides as the dry porous clay draws in water when submerged into water and some of this assimilated matter is further analysed by the mundane soul and rearranged into so many constituent parts of the body. Being thus equipped with a mechanism under the guidance of the accumulated impressions, it further longs for forms, drafts, schemes, makes preparations and sets to work with all the consequences of the psychic, the physiological and the physical results. These experiences and results further pave the

way for the similar drama being played over and over again.

As a solution of the knotty problem of how to get emancipation from the eternal scourage of the karmic matter and how to attain to the lofty heights of soul, the Jain Tirthankaras have laid down a path—an eternal and fundamental path—of self-purification through the triple culture of Right Faith, Right knowledge, Right conduct. All the three spiritual aspects named above are so indispensable, so precious and so efficacious for the upliftnent of soul, that in Jain terminology they have rightly been named as the "Three Jewels of Life."

To the Jains, Right Faith implies firm belief to the effect that each soul is an independent personality, is immortal and is divinity or Godhood in essence, and though at present alloyed with foreign matter and its qualities, it can be purified through one's own will and insight. Such a faith—it might be a tentative faith in the beginning, is an essential requisite as an initiative for the great campaign one has to launch against the deep-rooted infatuation of the karmic forces

Right knowledge is the intellectual grasp of Reality which like the pole-star steadily and unflinchingly illumines the seeker's progressive course to elevation. It is never shadowed by doubts or falsified by any fact, experience or reason. It provides the seeker with the requisite perseverance and solace of mind through vicissitudes of life.

Right conduct is the vivid consciousness of and the immersion in one's glory and beatitude It is its own reward. It is in itself the highest purpose, highest goal, the summum bonum of life. It is the Ethical standard with whose referrence moral values of things and activities are calculated. It is the meaning of meanings. As a means, while considered in its negative aspect, Right conduct implies complete renunciation of all ulterior good and temporal interest, gradual elimination of all foreign tendencies and the final negation of the dualistic self ; in its positive aspect it signifies dedication of all thoughts, words and actions to the realisation of the

Ideal, the self, the Godhood. To put the idea in terms of Gita, it means the selfless deed, the sacrifice of the egoistic, and the false self at the alter of the universal, the noble and the true self.

This Trinity of the Three Jewels is not only the means, it is in fact the end also; while in its former aspect, the trinity represents a potential self, in its latter aspect, it signifies the fully manifested, the perfect self.

Jain Tirthankaras fully well realising the over-whelming powers of maya and the limitations of the mundane life, have laid down a gradational code of moral discipline for the progressive realisation of the self. This code is so well defined in details and is so realistic, that it can be easily grasped, practised and imbibed by every earnest seeker after Truth. There are two chief divisions of the code, one meant for the beginners, usually the householders who have just begun to realise the difference between the self and the non-self, and the other for the advanced seekers i e., the ascetics. The first part is further sub-divided into eleven stages, each widening the out look, awakening higher and higher powers of renunciation, infusing greater and greater courage, equanimity and the balance of judgment so much so that at the eleventh step one find's oneself to be a *vanaprasthi* with merely a langoti on. But the path is not yet over, so far, a seeker has only prepared himself for the great fight which is still ahead. He has to take a greater step, to throw off even the small langoti, the last remnant of worldly connections, and hurl himself with all the vigour and enthusiasm of a yearner into the strife with evil now he is face to face with the inner foes in their true colours. This is the thick of the battle in which he is to bear himself according to the precepts contained in the second part of the disciplinary code.

Thus we see, how through the strict discipline of self, the seeker undergoes such a big sort of metamorphosis that once a full-fledged householder, a ruling king, infatuated with temporal powers and luxuries gives up his mansion, lays aside his robe and sceptre and dashes out to forests—the home of

the unknown—with the blue dome above and the rugged surface below—far away from the mart of wealth, the exhibition of maya, the arena of forms and formalities—unattached unprotected and unequipped.

Firm by the faith in immortality, illumined by the vision of divinity and hallowed by purity the nude ascetic becomes unbounded, exalted and joyful. With earth to lie on, hands to take food in, and directions to cover nudity, he roams homeless, conveyanceless,—not a denisen of earth, but like the holy shadow of the parable, diffusing hope, light and virtue. Though penniless, and helpless, a slim figure he goes, with a broom of peacock's feathers—to avoid injuring any crawling insect, a wooden jar—to hold water for sanitary purposes, and Shastras—to acquire greater and greater learning, yet so miraculous are his powers that owners of wealth and wielders of sway regard it a great honour to them to bow and touch his feet.

Indeed! what strip of land and water can counterpoise the easy content, what rich and sunny empires can make a rood of self-domain; what powers of head and heart can emulate self-control, and what pleasures of cup and game can vie with the belief, "He is I."

Through the wanderings of these homeless ascetics, the principles and precepts of Jainism were preached and propagated far and wide in India before as well as after the birth of Christ. Their victorious footsteps are even to-day commemorated in the form of so many magnificient temples, colossal statues, big treasures of Shastras, monasteries and pillars sprinkled all over the land.

Long before Alexander's Invasion, Jainism had made its mark on the cultural life of India. Owing to its simple gospel of self-reliance, self-purification and self-realisation, it was so popular with the masses that it had its hundreds of thousands of votaries belonging to all ranks and classes. Not only the ordinary folk quenched their thirst at its fountain, but even princes, generals, and ministers found their way to it to acquire ever lasting Peace and Happiness. Though a long

list of such illustrious men can be cited for the sake of illustration, yet the most noteworthy of them are Shrenik, Chandra Gupta the Mauriya, and Amoghvarsha. These princes did not contend themselves with being mere admirers and supporters of Jainism, but they themselves imbibed the spirit, forsook their Raj and led a nude ascetic life to attain spiritual emancipation.

Leaving aside its theological aspect, Jainism has to its credit the great cult of Ahimsa, which history bears full testimony to the fact, gave such a new turn to the Indian daily life and her culture, that the animal sacrifice, once a popular path of liberation gave way to self-purification; and vegetarianism in diet and moderation in habits was introduced to a great extent. Not only so much, but through the resourceful ingenuity, keenness of intellect and chasteness of expression of Jain Saints, India has made overstriding progress in art, literature and philosophy. So rich and numerous are their contributions, that but for them, India's history would present an incomplete and unintelligible picture, and her library, as if under pangs of separation would be much reduced in its size. Without counting their works on grammar, rhetorics, poetry, fiction, mathematics, astronomy, logic, metaphysics and ethics which will require the patient labours of a full generation of eminent translators and research workers for being brought to light, it may be mentioned with pride, that the theories of cosmos as a systemalized fabric of six Dravyas, substance as a continuous stream of change, Godhood as an ideal, Karmic matter as the cause of bondage, the harmonised unity of the Three Jewels as the path for liberation are some of their most momentous and original thoughts in the realm of Philosophy. Last but not the least, their logical system called Syadvada with its relative valuation of things and with its synthetic grasp thereof is able to solve many indissoluble problems and to narrow down the gulf of religious differences. Though, at present Jainism may not enjoy the privilege of being favourite with ruling chiefs and large masses of people—which in itself hardly provides any test for

the veracity or otherwise of philosophical theories and maxims; for like empires, religions rise and fall and are subject to all sorts of vicissitudes of time—yet its thoughts and works are so epoch-making and monumental that for them it will ever occupy a worthy position amidst the philosophical systems of thought.

By giving such a long description of Jainism and its ascetics, I do not for a moment contend that all Jain Sadhus have been or are 'gems of the purest ray serene'—there may have been or may be wolves in sheep's garb, rogues in saintly attire,—but what I mean to assert without intending any disparagement to other faiths is this that like so many other mendicants of various designs ever seeking material objects, some with threats, some with entreaties and some with fraud, Jain Sadhus are neither bread-hunters, nor fortune-seekers, nor creatures of adversity. Theirs' is as shown above quite a different outlook and a different mission in life. Further to add as they are being initiated into the fold of asceticism even by a Guru, after a good many crucial tests, have to stick to a uniform and definite line of conduct, and have to live under a system of double scrutiny – the strict watch and command of Acharya within the fold and the critical regard of the learned laity outside it,—there is little room left for a pretender to get into it.

Besides, the Jains are neither advocates for impostors, nor votaries of bare nudity or other external forms, they are rather the worshippers of ideal in spirit. Being sufficiently literate, as they are ever anxious to see the sacred path of liberation which like the Ganges stream has come down to them from hoary antiquity, from the Perfect Trithankaras, to be pure and unpolluted it is more to their interests than to anyone's else that a defaulter or a pretender should be turned out of the fold and dragged down to the trammels of worldly life.

Anyhow, for the mere apprehension of a cheat entering the fold, there is no more wisdom or justice in asking to call a halt to the nude way of asceticism of the Jains than there

would be in putting an end to human life for fear of so many diseases ever croping in his body. For so long as one belongs to body, defects can be contracted as well as given birth to, but they are to be cured like other diseases and for a morbid portion the whole body is not to be dismembered. Even if nudity be given up and a loin cloth be put on, is there any guarantee that the system would be absolutely absolved of all defects? I think, there is none, nor there can be; on the contrary our experiences with dressed Sadhus tell us quite a reverse story.

To say, that saintly life can be led even in clothes and to achieve self-realisation it is no more necessary to discard dress than it is to chop off sensuous organs, is a thing quite different from charging nudity of saints with obscenity and indecency. It may be granted, that there are as many paths to emancipation as there are the roads leading to a destination from different quarters and furthermore, it may be granted that for a seeker it is quite immaterial to be dressed or to be nude, but so much concession does not justify us in eulogising the one way of conduct and in condemning the other.

Hence, the question is not whether dress is or is not an impediment in the way of Yogic Sadhan rather to put the matter tersely the question is whether a nude Jain saint of the description given above is or is not a nuisance to the human society.

In the first instance, ideas of nudity or of dress taken in their abstractness are as hollow and meaningless as arithmetical figures unpreceeded by their algebrical signs are. They are mere forms and not substances. Theirs' is the borrowed worth, just as the moon borrows its lustre from the sun, so they derive their meaning from the purpose which is sought to be achieved through them. The sheet put on by a lurking thief does not imply the same thing as a sheet put on by one induced to sleep. For the former is intended to conceal the commission of theft, while the latter is meant to enjoy sound sleep by warding off cold or mosquitoes. Similarly

nudity of a voluptuous villain is not the same thing as the nudity of a baby, or the nudity of an insane or the nudity of an ascetic; each has its different impulses to originate and has different meaning to convey; the one is the outcome of unharnessed urge of sensuous passion and excites passion, the other is the outcome of innocent overjoyance and fills others with affection, the third is the result of helplessness and arouses mercy and the fourth is born of super-consciousness of the infinite and is conducive to a sense of exaltedness.

So outspoken is the mute imagery of hearts and so sympathetically related they are to each, that the throbs of one are exactly reverberated in the other. This psychic phenomenon of affinity bears perfect analogy to the physical law of acoustic reflections—the law of echo and its reecho. It is but the corollary of this axiomatic truth of, to say, that hatred breeds hatred and love creates love.

Unless there be an exception to this fundamental law of Reciprocity, which I think, there is none, it is unintelligible, how the nudity of a Jain saint, as innocent as a baby, as pure as an angel and as self-controlled as ocean, can produce a sense of abhorrence or disgust in others' minds. The truth is that it is not the nudity of Jain ascetics, rather it is the enimical attitude of the complainant himself born of religious jealousy, which is chiefly responsible for the feelings complained of. Then, would it not be more in consonance with the Biblical injunctions to pluck out the heart which shrivels with grudge than to enforce covering on a Jain Sadhu?

There is no gainsaying the fact that more than any other limb, face is the chief instrument of hearts' emotion. Nature has provided it with so fine and specialised network of muscles that whatever passes in the heart within, even the faintest shade of feelings, are through their contraction and expansion projected outside, sometimes even against our will while, on the one hand, in spite of their muteness, facial expressions are so simple and vivid that they can easily be construed by even the most uncultured and unlettered brain, on the other they are so subtle and picturesque that to repre-

sent them on a piece of paper, brush would be more useful than pen. Sometimes other limbs may be employed to add force to the facial language but so rare and petty is their function that they are like subordinates to a master. Even speech, which is the organ of mind falls much below the mark in being an interpreter of heart's cravings. Therefore, so long as society tolerates the nudity of face, it is no more necessary for a lusty heart to be nude to express his lust, than it is for an ascetic to put on clothes to awaken the depths of soul. Just as in the case of a debauch, his stealthy glances of eye, paleness of complexion, warm breaths of sighs are more communicative of his intentions than all his other movements put together, so the steady bowed down looks, flush of bashfulness and flickerings of smile are more killing in a woman than the nudity of all her limbs Such being the state of affairs, face is a greater seducer, a greater enchanter and a greater tempter and can work greater evil in society than other parts of the body.

The question naturally arises, how is it, that society which enjoins the covering of other bodily limbs, allows the face to go uncovered. Perhaps it is the truth of the above remarks which has gone home to them who are in favour of the Parda System in the Female sex—they too of course, missing the point in case of the other half—but in spite of their forceful and cogent grounds, they are in the world of to-day jeered at and stigmatized as pops and hypocrites. It is not for nothing that they are so stigmatized, their opponents are equally logical and base their arguments on studied facts and psychological truths. They contend that more the Tempter is allowed to work behind Parda,—for work it must unless curbed from within, the more it eats into the vitals and more it steals the power of resistance. This truth applies not only to the Tempter, but to fear also, the more one tries to flee from it, the more it overwhelms him. The best solution to eradicate an evil is not to show a back to it, but to face it with firm resolve and make oneself so familiar with its workings, that its very familiarity may breed hatred for

it and allow it to go a pauper devoid of all its charms and fascination.

The fun of the matter is that while the human society is ready to apply with advantage the Law of Familiarity to face, it has not yet seen its way to apply it with equal advantage to other limbs of body—not for fear of inapplicability, but for fear of advantage, lest it should lose that fascination of bodily charms which it has taken myriads of years to develop and to maintain. Unless the society is tired of Maya, it cannot, of course like to see life to be a simple and prosaic affair.

Though the claims of the dress civilisation for being the inducer and sustainer of moral discipline are falsified by the arguments which have been levelled against Parda system yet to further elucidate the matter it becomes necessary to discover the origin and the purpose of dress.

Believing in Darwin's theory of evolution, if it be accepted that man has descended from apes, the question arises what was the impulse which prevailed upon man living for so long a time amidst his nude ancestry and nude environment to add burden to his frail body. The answer to this question has been well brought out in the Biblical myth, where the nude man has been parabolically represented to be the specimen of highest happiness and highest morality living in the bounties of Paradise with no worry and no anxiety, but who having been coaxed up by Satan, to his great misfortune, tasted of the forbidden fruit of the Tree of Knowledge and became conscious of his nudity. That consciousness, according to the myth marks his fall and the beginning of all his worldly sorrows and miseries. That Satan of the myth which prevailed upon man to cover his nudity was none else than the satanic impulse—the impulse of sensuality, the impulse of Maya. Such then is the origin and consequence of dress civilisation according to Bible.

To deal with the subject psychologically, if we just make a cursory survey of the origin and growth of bodily coverings from the earliest times, when ashes were besmeared, limbs were tabooed, and strings of feathers, leaves and shells were

put on loins and chest down to the present day civilisation when man has almost buried himself under so many layers of cumbrous paraphernalia of dress and jewellery, we cannot fail to observe that all these artifices of concealment which are daily increasing in volume and richness are the outcome of an aesthetic impulse of a lower order almost verging to sexuality, devised with a set purpose of enhancing the bodily charms. The sexual-aesthetic and the moral impulses are as different in their character, their urgings and workings as the two poles are, for while the former demands complexity of designs, chequered play of colours and luxuriance of folds, the latter insists on simplicity, plainness and self-contentment. Therefore the prevalent culture of dress which complies more with the requirements of the sensual impulse than those of the moral one is undoubtedly the creation of Satan.

The art of cupidity is but the art of Maya,—the art of forms, the art of concealment, the art of illusion, the only difference being that while the former is microcosmic in scope, the latter is macrocosmic in sphere. The more it tries to conceal the perspective of Truth under forms, the more the uneasy curiosity is aroused to peep into the enshrouded, and the more the mind tries to penetrate through its covering, the more it finds itself lost in its meshes and thus is born the struggle of infatuation which seems to have no end. All this panorama of life, all this drama of hide and seek, all this frenzied race after mirages would not have seen the light of day, if this deceitful Maya would not have concealed the Reality within the supergrowth of its wrappings and trappings.

As this prolific Maya, the creative genius of nature is self-born, innate, hidden deep into the entrails of creation, it is no wonder then that man who is no less a part of cosmos should have picked up that art and utilised it with all the skill he commands to make his body a home of witchery.

Just as the mundane soul, who finds His clue in the occasional glimpses of Truth, is in his attempts to attain to Him again and again confused by his inner Maya and caught

in the labyrinth of matter to exert and to struggle, so the lusty heart who gathers hints of invitation from face, is in his hankerings to have a full view of charms, barred by layers of covering to pine, to imagine and to expect.

As sensuous pleasures, are by their very nature transitory in duration and repulsive in consequence, so man in order to prolong their relish, to keep off their repulsiveness and to renovate their charms had to fall on the inner sources of joy *viz.* the keenness of desire, richness of imagery and expectations of attainment which, as shown above are intensified the more their objective is concealed and defered and thus man was forced by his sexual impulse to invent the artifices of covering to supply the essential requisites of joy. Not only so much, but man in recent years has devised new modes of renewing his passions by means of artificial separation and artificial quarrels, and he may devise still different methods, but the principle underlying all of them is one and the same viz., the putting of impediments between the seeker and his objective.

It may possibly be said, that man has invented his coverings to escape from the ravages of weather, surely the instinct of self-security has had its hand in the matter and it greatly influenced man's deliberation's in the selection of materials and designs, but this much of fact does not explain the problem. It simply implies that whenever a man feels the whether intolerable, he may put on a necessary covering to ward off the perils, but it does not mean that in all climes and under all conditions of weather irrespective of the fact whether one is exposed to weather perils or not or whether one feels their pangs or not one ought to keep oneself muffled. The actualities of life fully indicate that weather is not the determining factor in the cult of dress, for even when one feels vexed to put on a single cloth as in summer season in tropical regions, or even when one has no means to provide one-self with clothes out of poverty one feels it sacremental to keep one's clothes especially the loin cloth intact.

Anyhow, dress was never designed to foster a moral

discipline and nor it has ever served that purpose. Rather it was invented with a view to give intensity to sexual impulse, physical enchantment and mundane pleasure, and it must be said to its credit that it has ever proved true to such of its duties. Not only so much, it has bestowed some additional advantages on man. While on the one hand it has helped him to conceal the defects of his body, on the other it has helped him to conceal the defeets of his conscience. It is for these two reasons that man who for so long a time has been considering dress as a citadel to protect his false self feels perturbed at the sight of nudity; and it is but natural for him to do so for no one can tolerate the disclosure of one's defects. This perturbance is not of the same sort as that of lust, it can better be described by a sense of obscenity and indecency. It is a mixed feeling of wrath and shame, wrath owing to the impertinence of the nude man to expose all those defects which lay harboured in dress and shame owing to the prickly recollections of all those moral sins and atrocities which he perpetrates under a cover.

Within the last two centuries, under the regime of dress, man has so grossly plunged himself in sensuality and so heavy is his burden of shame that even a nude baby can no longer be tolerated and the exemption hitherto enjoyed by ascetics is also under consideration to be withdrawn—the only step that yet remains to be taken is to declare the nudity of even the domestic animals as an act of indecency. Though by his artifices, man has tried his best to defraud himself as well as his God, yet nature has reeked its vengeance so inevitably that the civilised human society is reeling in agony under the burdens of weakenings, diseases, deaths and economic hardships of life. Thus the prophesy of the Biblical myth has come out to be true in the long run and it is not improbable that man in his saner moments of judgment may like to have a somersault to his old simple ways of life with less need, less exertion and less struggle.

When high souls of all ages and climes without a single exception from the advent of Adam down to the present

generation, by their views as well as conduct unmistakably point out that natural life is more conducive to health, morals and happiness than the artificial one, what wonder then that those who have sucked deep at the fountain-head of purity and simplicity of the spiritual cult of yore when in the words of Prof. Max Muller, "Indian society was a world of thinkers and a nation of philosophers" and which held out self-realisation to be the highest goal and renunciation the surest path, should consider natural life as an ideal one.

It is but an irony of fate that the cult which has its head down with shame, its belly bulged with possession and its legs made of weavers and tailors should be a moral instructor to one whose head is high with thinking, body fully controlled by abstinence, and who stands on the adamantine rock of nature.

In the end, I appeal most humbly and emphatically to all those who have any spark of divinity in them, to pause and think whether it is not most repulsive and derogatory to enforce on Jain ascetics, who have a glorious past, an elevating philosophy and a disciplined character and who have by severing their connection with the earth cast their anchor at the other shore of the stream, such rules and conditions which smack of worldly life, which have long been found wanting and discarded as useless, seductive and impeditive.

NOTES AND NEWS.

Third Annual Social Gathering of Jain Student's Association, Poona, held on 6th December 1931.

Mr. H. N. Gujar, Secretary writes :—

At the outset Mr. D. S. Parmaj extended a cordial welcome to the President and other guests on behalf of the Reception Committee. Then Mr. Popatlal Shah introduced the worthy President, the Revered Bramchariji Vidya

Bhushan Sital Prasadji to the audience in glowing terms. In passing, he described clearly the constructive work that the Poona Jain Student's Association has been doing in order to create mutual understanding and sympathy among all the Jain students studying in various institutions of Poona. Mr. Maniklal H. Shah then read out the report of the Association since its beginning three years before. The report stated that the said Association was started to provide scholarships, food and clothings to the poor and deserving Jain Students, and to help in every possible way for the uplift of Jain student world. The names of the members of the new Managing Committee for the current year were declared. They were :—

Mr. R. Popatlal Shah, President. Miss Rajul Shah, Professor T. K. Tukol, and Mr. D. S. Parmaj, Vice-Presidents. Mr. H. M. Shah, Mr. H. N. Gujar, and Mr. M. H. Bora Secretaries.

Then the Revered Bramhachariji delivered his instructive and enlightening address to Jain Students. To start with he traced the *antiquity of Jainism* to prove that Jains flourished in India long before the advent of Aryans. He supported his proposition by giving quotations from "Comparative studies in Religion" by Major Furlong. He referred to the opinions of Dr. Ketkar and Herman Jacobi to prove that Jainism was not an off shoot of Hinduism but it is an independent and original religion by itself. He clearly showed that even anterior to the reign of King Kharavela of Kaling who flourished about 200 B.C. Jainism was the state religion, which is also evident from the inscription in Hatigufa caves at Udayagiri in Orissa Province.

Next the learned and distinguished lecturer dwelt on the main principles of Jainism. The first object of Jainism is to acquire *peace and happiness* which constitute the true nature of soul. Combination of Right belief, Right knowledge, Right conduct, which are the three cherished principles of Jainism, is the path to the liberation of soul. Every soul by nature is all knowing, peaceful, and blissful, but owing to its contact

with material Karmic matter it comes to be associated with impurity which can be removed by the practice of self-meditation and self-realisation. This method was followed by all the Tirthankaras and spiritual leaders who have attained liberation.

The learned lecturer then pointed out two ways to practise self-realisation—one for the saints and the other for laymen. The saints are required to practise self-meditation and to acquire correct scriptural knowledge and to guide the laymen in all their social, religious and political advancement. The laymen on the other hand have to follow the four daily duties prescribed in the Jain scriptures namely (1) Worship of the Liberated Souls without expecting anything in return but to purify one's own thoughts ; (2) attendance upon spiritual leaders ; (3) reading Jain scriptures and (4) Self-meditation every morning and evening for some time.

The second object of Jainism is to promote the *Doctrine of Ahimsa* which is followed totally by saints and partially by laymen. Himsa or killing is of two kinds—Intentional and Unintentional. Laymen must avoid intentional killing totally and the other kind of Himsa as far as possible.

In the last part of his thought-provoking address the worthy lecturer pointed out most graphically the present social evils amongst Jains and appealed to the Jain Youths to adopt immediate measures to overcome the injurious and harmful customs of child marriage and un-equal marriage, the system of dowry and to promote Inter-marriages between various subsects of Jains and widow-re-marriage. He also suggested that the expenses on unnecessary ceremonials should be curtailed. The worthy lecturer recommended to Jain students in very strong terms to promote conversion of non-Jains to Jainism if they have a bonafide belief in Jain religion and strong desire for conversion. In conclusion the worthy lecturer appealed to the students to organise and agitate for the proper education of Jains and proposed to start a Jain University or a Central Jain Religious Home in order to cement the unity among Jains. It goes much to

the credit of the worthy lecturer that all Jain students and other gentlemen heard his impressive and thoughtful lecture with rapt attention from beginning to end. There is no taint of exaggeration in stating that his lecture has created a spirit of mutual sympathy and understanding amongst the Jains students in Poona. The proceedings ended with a vote of thanks to the revered guest and others.

The President of the Association then assured the Chief guest of the sound and constructive work that the association is trying to do. He quoted the example of one Pratishtha Ceremony at Nalegaon when Doctor Crowze and Mr. Bhide who are true believers in Jainism were allowed to perform the ceremonies according to Jain rites. Another example was of the time when some un-touchables were allowed to go in different Sthanakas of the Jains. The President also said that the association had to do still greater work if the hearty co-operation was offered by the several great Sadhus among the Jains as by the Brahmachariji himself.

The guest was then garlanded and among the cheers of Shree Mahavir Swami Ki-Jai the meeting came to a close.

* * * *

Jain Youths' Conference, Poona.

As announced before, the Poona Jain Youths' Conference was held on 7th December 1931 evening at 4-30 under the distinguished Presidentship of Jain Dharma Bhushan Brahmachari Sital Prasadji in the premises of Sheth Hirachand Nemchand Jain Boarding house. The pandal was well decorated and in the neighbouring hall, the conference was sitting. Various representatives of various Jain bodies and associations of Poona both from the city and the cantonment attended the same with great pleasure and joy.

At the outset, the Secretary Mr. Ramnik V. Shah read out the invitation extended to all the youths of Poona and then Mr. Popatlal Ramchandra Shah, the Chairman of the Reception Committee welcomed the various delegates with an instructive and lengthy speech. He inspired the youths

for the constructive work of any sort rather than merely passing certain resolutions and forgetting their various implications the moment they left the Conference pandal· The President of the conference spoke after him and emphasised the same advice which he tendered the day before *i.e.*, on the day of the Jain Students' Association's 3rd Gathering.

The following resolutions were then properly discussed and passed unanimously.

1. This Conference expresses its deep regret and sorrow for the death of the distinguished Jain Leader in Gujarat Mr. Vadilal Motilal Shah and further communicates its condolence to his bereaved family.

2. This Conference strongly condemns the monstrous atrocities perpetrated on the peaceful and loyal Jain citizens of Veraval City culminating in the broad day light brutal murder of the Nagarsheth Govindbhai and strongly urges upon the Nawab of Junagad to bring the culprits still at large to book immediately.

3. This Conference strongly recommends that, non-Jains having faith in Jain Religion should be freely allowed to be converted into Jains, since Jainism is a matter of personal faith and conviction open to all in the universe. Genuine converts shall have the same social and religious rights as a born Jain according to the standard of life they lead.

4. This Conference wishes the authorities of the following Jain Boardings to amalgmate them into one common institution without any distinction of sects or sub-sects to be governed by the common body of them all.

(1) Sheth H. N Boarding. (2) Bharat Jain Vidyalaya.
(3) Shwetamber Sthanakwasi Boarding.

It thus requests the leaders of the Poona Jain community to make a real constructive beginning in uniting the three main sects among Jains.

This Conference appoints a committee of six persons to negotiate on its behalf and to explore all the avenues of settlement with the authorities:—

Committee :—1. Mr. Popatlal. 2. Professor Tukol. 3. Mr. P. A. Merchant. 4. Mr. M. H. Bora. 5. Mr. D. S. Parmaj. 6. Mr. H. M Shah.

5. This Conference urges upon the Jain leaders to try to secure special recognition from the Government for the Jain Laws to govern the Jain community since it is anamalous that Jains should be governed by Hindu laws which are alien to their belief and conviction.

6. This Conference urges upon the Jain community to encourage the purchase of all Swadeshi articles.

7. This Conference strongly recommends to the Jain Youths to attempt to put down the distinction of sub-castes and to encourage inter-marriages among the same.

8. This Conference feels the extreme necessity of a comprehensive book on Jain religion embodying in itself all the fundamental principles of Jainism irrespective of the minor distinctions of different shades of faith. So it urges upon the leaders of the Jain thought to organise a literary association to provide the necessity.

9. This Conference calls upon the Jain Youths to discourage the harmful and unnecessary system of dowry.

10. This Conference calls upon the Youths to attempt to put down communal feasts served on the occasion of death and proposes that Youths should bind themselves not to participate in such feasts.

11. This Conference sincerely appeals to both the Jain Shwetamber parties to meet on a common platform and solve the much harmful controversy of *Dikṣha* immediately so as to turn their attention to the other social and religious reforms which need urgent steps.

An amendment for the interference of Baroda Government was lost by an overwhelming majority.

12. This Conference expresses its appreciation of the Sharda Act and further suggests the Government of India to give the fullest effect to the extent of punishment already enacted in the Act.

13. This Conference authorises the Managing Secreta-

JC
Q3 on 2, N05 J4 . N31 . 27 : 11812

ries to direct and to send the resolutions that have been passed to the respective persons and places concerned. The following are the Managing Secretaries :—1. Mr. D. S Parmaj, M.A., LL.B. 2. Mr. H. M. Shah, B.A. 3. Mr. Ramnik V. Shah.

* * * *

S. S. Jain Training College, Jaipur City.

This institution was re-started by the All-India S. S. Jain Conference in the year 1926.

The chief aim is to produce religious Teachers and Preachers. Fifteen students were first selected. The subjects of the study consist of Sanskrit, Prakrit, Jain Sutras, and Philosophy, comparative study of chief religions, English, Hindi and Gujrati literatures. They are also trained in lecturing and article writing. The students are also prepared for the Nyaya Tirtha Examination of the Board of the Sanskrit Association, Calcutta University. The course covers three years. The students had the special privilege of studying Jain Shastras under Satavdhani Pandit Shree Ratan Chandji Maharaj at Cutch. Boarding, lodging, books, teaching and every convenience were arranged by the Conference who paid all the expenses. Seven students have completed Jain Visharad Course and have already given their services to the Conference. Particulars can be had from Durlabhji T. Zaveri Honorary Secretary. It is an unique institution of its kind for the Jain Community.

ERRATA.

Page 185	3rd line	from	top	for	incling read inkling
,, 192	10th	,,	,, bottom	,,	Psysiological read Physiological
,, ,,	14th	,,	,, ,,	,,	Mandsley read Maudsley
,, 194	11th	,,	,, top	,,	Melancholies read Melancholia
,, ,,	15th	,,	,, ,,	,,	imagination read imagination,
,, ,,	,,	,,	,, ,,	,,	knowing read knowing,
,, ,,	4th	,,	,, bottom	,,	lust read but
,, 203	14th	,,	,, ,,	,,	An read As
,, 206	7th	,,	,, ,,	,,	matter read mattered
,, 207	11th	,,	,, top	,,	principal read principle

17794

Standard Works on Jainism.

	Rs.	A
Dravya Samgraha by S. C. Ghoshal	5	8
Tattvartha Sutra by J. L. Jaini	4	8
Panchastikaya by Prof. A. Chakravarti	4	8
Gommatsara by J. L. Jaini		
Jiva Kanda	5	8
Karma Kanda Part I	4	8
Atmanushasana by J. L. Jai	2	8
The Key of Knowl ...n.) by C. R. Jain ...	10	0
The Confluence o ... do. ...	2	8
The Jaina Law (	7	8
The Science of T		
What is Jainism		
Discourse Divi		
The Pra		
Th		

Ready for despatch.

Post Free.

Standard Works on Jaina Philosophy.

The Sacred Books of the Jainas Series.

Translated into English with exhaustive Commentaries.

		Rs.	A.	P.
Vol. I.	Dravya S[illegible] by S. C. [illegible] ...	5	8	0
II.	T[illegible] by [illegible] ...	4	8	0
	[illegible] .	4	8	0